

*Memorandum upon some ancient Tiles obtained at Pagan in Burma.—**By Lt.-Col. A. P. PHAYRE.*

I send herewith four tiles having Buddhist figures and inscriptions which were discovered at Pagan. They were given to me by the principal Monk of a Buddhist Monastery there. I only saw one of the four kinds in the original site; viz. the tile marked No. 1. The Monk assured me that all were found in different parts of the ruined city, but he did not wish me to go to the several sites, being apparently afraid that I should carry away too many, and that he might be blamed for being instrumental in injuring ancient pagodas. As my visit on this occasion was a hurried one, I had not time to discuss the matter with the old Phoon-gyee, who was exceedingly obliging, but he gave me one of his scholars to show me the place where the tile No. 1 was discovered.

It was the ruins of a small solid pagoda. In one corner the foundation at the level of the ground was exposed. The tiles like that marked No. 1, were laid on edge, and apparently formed the upper layer of the arch of the relic chamber. The hollow portion of the tiles was filled with sand partially mixed with lime to resist pressure. Bearing in mind the fears of the Phoon-gyee I brought none of the tiles away with me, but after inspecting a few, replaced them.

I now proceed to describe the tiles.

No. 1 bears thirty figures of Budhas. Of these two which are distinguished from the rest are evidently the figures of Gautama. The remaining twenty-eight are apparently intended to represent the Budhas of an antecedent period. At the bottom of the tile are two lines in the Deva Nagri character. On the back are inscribed seven lines in rude Burmese characters, and in the Ma-ga-da, or Pali language. I give them in the Roman character as follows:

Ata wisa ti mé budhá
 Ti gi thu mé ká tsa tha ha
 Budhat ta ya Tat tat ta ya
 Thabban matu pitu a ya
 Tsa ri ya putta ra rátsa
 Thabba that ta hitá pitsa
 Budhau hitháti nága teti.

No. 2. This tile has eight groups or compartments of figures. Each no doubt represents a marked event or scene in the life of Gautama Budha though I cannot recognise all. The first is the group in the right hand, lower corner. It represents the birth of Gautama. He is issuing from the right side of his mother who grasps the *Shorea robusta* tree above her head, and is attended by her sister. The figure at the top where Gautama is seen reclining represents his death in the country of Koothinaron. At the foot are two lines of writing in ancient Deva Nagri character.

No. 3. A figure of Gautama Budha seated on a sort of throne and his feet on a foot-stool. Around him are what appear to be intended to represent pagodas or relic caskets. The modern pagodas of Burma and Siam appear to have been fashioned after such-like models. There is a Deva Nagri inscription below the figure.

No. 4, is a small tile in the shape of the leaf of the *Ficus religiosa*. It bears a figure of Gautama in the usual attitude of reflection, and a Deva-Nagri inscription below.

